CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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COMPENDIUM OF A SERMON.

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And if the righteous scarcely be saved, where shall the ungodly and the sinner appear.—1 Pet. iv, 18.

When I fall in with christians of other denominations, such as Presbyterians, Episcopalians, Congregationalists, Methodists, and especially Baptists, it is very common for them to introduce endless punishment as a subject of discussion, in which many texts are named supposed by them to give countenance to that doctrine. Among others, the above is often repeated, which they suppose forcibly conveys the idea that the most pious and devout christians, with every advantage they enjoy, and every exertion they can possibly make, will "scarcely" be able to arrive to endless felicity, while all ungodly sinners must inevitably sink into interminable wretchedness. They seem to think it impossible for a sincere christian to believe any different construction can be put upon the text. Knowing that I once felt and thought as they do, they assail me with great confidence upon this subject.

The ministers directory says, "He that hath an ear let him hear." I have long been convinced that neither this text, nor any other rightly explained, will give any poof to the doctrine in question. I can hardly think St. Peter introduced a subject into the church which no inspired prophet ever named in the Old Testament, (as Dr. Campbell, of Scotland, one of the greatest champions in the ranks of orthodoxy, has frankly acknowledged)—a subject never named in the Acts of the Apostles—a doctrine that we think Jesus never preached. St. Peter having been present when his Divine Master denounced the judgments of God upon the Jews, who had heard the gospel, and seen the wonderful miracles designed as evidences of its divinity, which judgments are recorded in the xxivth and xxvth of Matthew, and in the xxist of Luke, no doubt had *them* in recollection when he wrote his Epistles. For it can hardly be thought credible that people in remote parts of the earth, who never heard of Christ nor his gospel, could justly be denominated disobedient to its laws.

It seems perfectly consistent with all circumstances relative to this subject, to suppose St. Peter was speaking of the disciples of our Lord, and of the Jews who rejected, persecuted and put him to death, and then continued to persecute his humble followers with unrelenting malevolence. Our Lord had told his disciples of the dreadful calamities that were coming on the Jewish nation. And also of the trials that they must expect to meet with, saying, "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name same." "And ye shall be betrayed both by parents and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death." Yet after all, the calamities of their persecutors vastly exceeded any thing that the christians of that age experienced. How perfectly natural it was, therefore, for St. Peter to say, if the righteous are scarcely saved from these desolating judgments, where shall their ungodly, sinful persecuting enemies appear, in such days of vengeance as were then threatening, when God should arise to shake terribly the earth? "For there shall be great tribulation, such as was not since the beginning of the world, to that time, no, nor ever shall be."

If the humble followers of Jesus, after being directed by him to flee to the mountains, and to pray that their flight be not in the winter, lest they perish in the mountains after they had fled, nor on the Sabbath day, lest those religious sabatical hypocrites forbid them travelling far enough to carry them out of the city—if those righteous people who paid strict attention to their Lord's directions, were "scarcely saved" from being overwhelmed and destroyed in the siege, "where must the ungodly and the sinner appear," who paid no attention to the directions given to the disciples? The answer is easy and ready. They must and did appear to eat the fruits of their own doings, to be filled with their own devices, and to meet with troubles vastly greater than those the righteous experienced; but I presume no one ever gathered an idea from this text, nor from the holy scriptures, that they ever appeared in an eternal hell, for man was never threatened with eternal death. Those who have received the sentiment by heirship from their ancestors, and have been married to their opinions, (thinking it very unpopular to secede as St. Paul did from the Jews' religion,) and then search the scriptures to find support to the unmerciful, and unscriptural doctrine, while looking at our text through the medium of their prepossessions, think they see what was never there, being unwilling to part with their creed, notwithstanding, reason, common sense, Bible, the works of God, and even God himself calls for divorcement.

Having given what we consider a fair, though brief, comment upon the text, let us try to improve the subject to our moral and religious advantage. Although there are none exclusively good among mankind, yet there are many, no doubt, among all denominations, who in most respects are what they should be, and may with propriety be called righteous, comparatively speaking, or in a scripture sense.

1st. In point of desire. They hunger and thirst after righteousness. They pant for the living God as the hunted hart panteth after the cooling water brook. They are as fully convinced that their souls can never be happy without righteousness, either in time or eternity, as they are that their bodies cannot live without food. They would sooner consent to part with father, mother, wife, and children, houses, lands, and even life itself, than to live and die without righteousness. They will press through troops of difficulties, leap every wall of obstruction, and break every bow of steel that compasses them about, before they would relinquish their attachments to the Lord our righteousness. He is made of God unto them wisdom, *righteousness*, sanctification and redemption. They run into his name as a strong tower, and are conscious of present and eternal safety. They are not only righteous in point of desire, but,

2d. In point of exertion. They labor night and day to keep a conscience void of offence both towards God and towards man. To keep the heart with all diligence—their tongues as with a bridle. To refrain their tongues from evil, and their lips that they speak no guile. To eschew evil and do good. To seek peace and ensue it.

3d. They are righteous in a degree of real progress. They grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. They have boldness in the day of judgment—have confidence in the Lion of the tribe of Judah. In every thing wherein their hearts do not condemn them, they have confidence towards God. After all, they are too humble and modest to say they have no sin.

The patriarch Abraham was strong in faith, giving glory to God. Yet he was "scarcely saved" from being overwhelmed with unbelief, at the time he denied his wife and called her his sister. Even the heathenish king Abimalech had cause to reprove him. Though many in this day may be strong in the faith of Abraham, they are "scarcely saved" from the power of unbelief, so as not to be liable to fall into temptation.

Job had progressed in righteousness until he appeared, in a comparative point of view, as a perfect and upright man, one who feared God and eschewed evil. Perhaps his righteousness never appeared to better advantage, nor shone with more lustre, than when he was in the exercise of a superior degree of Christian Patience, (for it is far preferable to be enabled to overcome difficulties by christian patience, than to be able to remove mountains.) Yet even Job was "scarcely" able to possess his soul in patience, under his very severe trials; to that degree as not to be liable to curse the day in which he was born. Let him who thinketh he stands firm in righteousness, take heed, lest he fall into some snare that may overcome his faith, or patience, or some other grace, so that he become a cast away, and useless among mankind.

King Soloman, the wise son of David, was approved of God in many things, and blessed with a great share of wisdom, yet in all his wisdom and glory he was "scarcely saved" from folly. He acted a very indiscreet and foolish part in suffering his heart to be led away from God by outlandish women. Notice his attention to the queen of Sheba and others. King David was truly a righteous man after God's own heart. And yet he was "scarcely saved" from these snares and temptations. The wisest and best of men in these days, who possess the greatest degree of righteousness, need be watchful, prayerful, and careful, lest the heart be led away by the innumerable temptations to which they are subject.

Joseph, I consider as pure a character and as righteous a man, as any named in the book of God, except Jesus Christ. Yet he was "scarcely saved" from duplicity, so but that I think he discovered a little of it when he put his cup in the mouth of his little brother Benjamin's sack, and then directed the poor little innocent to be apprehended, brought back, and retained as a thief. However, he soon after discovered pure fraternal affection for his young brother, and signified it by loading on to his plate five times as much as he gave the rest of his brethren. This proves him a good hearted righteous man, notwithstanding he seemed severe for a time. He designed Benjamin's good, and the good of the whole family, notwithstanding the mysterious manner in which it was brought to light. His goodness was illimitable, extending not

only to Benjamin, but to all his unkind brethren, to the Egyptian strangers far and near, feeding from his hoarded granaries the starving nations with bread.

We have referred to the personages above named, to show that no set of men on earth were exclusively righteous, in any age of the world. Consequently none were free from sorrow, trouble, toil, pains, chastisement, grief and tribulation. Even the brotherhood in Christ Jesus, in the apostolic age, were informed by St. Peter that judgment must begin at the house of God. In the world they must have tribulation. They that will live godly in Christ Jesus must suffer persecutions in one way or another. If this be the case with the best of men, what shall the end be of them that obey not the gospel of God. Those who have read the account given by Josephus of the destruction of Jerusalem, as well as the account given by inspired writers, may realize what the apostle alluded to when he uttered the words of our text.

If those who live in the love and fear of God, and who are abiding under the shadow of his wings until these and all other calamities are over and past, who are called to meet such fiery trials, to eat the bread of adversity and drink the waters of affliction, are "scarcely saved" from despair, often saying all these things are against me; what must be the calamity and distress of such as despise the riches of God's goodness—who treasure up wrath against the day of wrath, having no faith in God, no consolation from the gospel, no son of peace shining within; nothing but a fearful looking for of judgment? Can those love life and see good days whose houses are filled with perpetual strife, and are dens of every nameable vice? Who when afflictions common to all the human family, fall upon them, never retire to their closets for the sake of praying to a Father in heaven—never think of casting all their care upon him—never feel assured that he careth for them—never enjoy communion with a present God, but live strangers to the God of mercies?

When sickness has emaciated the once fair and lovely face and frame, when a fever has searched the crimson veins, when death the deadly archer is aiming at their lives, with his fatal arrow fitted to his string—where shall the wicked and ungodly appear? Oft in keen despair, without the knowledge of God and his gospel, you will find them with an ignorant unfeeling priest by their bed-side, representing God (their best friend) as their worst enemy, fulminating maledictions which God's word never contained, more assuming in their conduct than Balaam, who dared not go beyond the word of the Lord. Instead of directing their fainting souls to Jesus, who came into the world to save sinners, they will represent the meek and humble son of Mary, as filled with wrath, malice and revenge, impressing the mind of the poor despairing ignorant sinner with the most terrific ideas of eternal death; which has no doubt hurried many a poor creature out of the world, that might have recovered, had they known the truth. Had God's true character been presented as it is in the holy scriptures, they would have loved him instead of hating him, they would have delighted in wisdom's ways which are ways of pleasantness; shunned the hard way of the transgressor, and turned to the Lord.

We say to every ungodly sinner, "acquaint now thy self with him and be at peace, and thereby good shall come unto thee." He is thy best friend. He alone can hear and answer thy prayers. He requires nothing but what is productive of happiness. He forbids nothing but what is productive of misery. Consider your condition, and turn unto the Lord. Turn from darkness to light, from death unto life. From condemnation to justification, from hatred to love, from ignorance to knowledge, from a barren wilderness, abounding with pits, snares and perplexity, to thy Father's house where there is bread enough and to spare. *There* is safety, friends, peace and plenty. Turn ye, why will ye die? God has no pleasure in your death, but that you turn and live. Turn from sad tidings to glad tidings of great joy which shall be unto all people. From poverty to riches. From the ignoble paths of sin and folly, to the renowned strait and narrow way to heaven.

Original.

MORE CONSISTENCIES OF DR. ADAM CLARKE.

"And here is equally decisive proof, that the will is against or opposed to evil. There is not a man in ten million, who will carefully watch the operations of this faculty, that will find it opposed to good, and obstinately attached to evil, as is generally supposed. Nay it is found almost uniformly on God's side, while the whole sensual system is against him. It is not the will that leads men astray, but the corrupt passions which oppose and oppress the will. It is truly astonishing into what endless mistakes men have fallen on this point, and what systems of divinity have been built on these mistakes. The will, this almost only friend to God, in the human soul, has been slandered as God's worst enemy." *On seventh of Romans.*

From this it is evident, that there have been persons, whom Christ wished to save, and bled to save, who notwithstanding perished, because they would not come unto him. See on Matthew 23, and in a hundred other places. So according to the Dr. this will, 'this friend to God,' is so bad, so obstinate, as to defeat the will of Christ, and render his blood of no avail.

"It was better therefore, to let the same pair continue, to fulfill the great end of their creation, by propagating their likes upon the earth; and to introduce an antidote to the poison, and by a dispensation as strongly expressive of wisdom, as of goodness, to make the ills of life, which were the consequences of their transgression, the means of correcting the evil." *On Romans fifth.*

"*Eateth and drinketh damnation.*] Judgment, punishment. And yet this is not unto damnation, for the judgment, or punishment, inflicted upon the disorderly, and the profane, was intended for their emendation, for in verse 32 it is said, when we are judged we are chastened, corrected as a father does his children, that we should not be condemned, with the world." *On first Corinthians, Chapter i.*

Thus our death, is at least partially, our Savior, and then that which was an effect of sin, [for sin entered into the world and death by sin] becomes the means of finally destroying it; that is, the effect of a cause can become so powerful as to re-act upon that cause and produce its annihilation: the divinity and philosophy of this sentiment are equally absurd. See on Romans vi. and many other places.

"Had not God provided a Redeemer, he no doubt would have terminated the whole mortal story, by cutting off the original transgressors; for it would have been unjust to permit them to propagate their like in such circumstances that their offspring must be unavoidably and eternally wretched." *On Romans fifth.*

"God is omniscient and can know all things but does it follow from this, that he must know all things—I conclude that God, although omniscient, is not obliged in consequence of this, to know all that he can know." *On Acts second.*

Yet gave me in this dark estate,
To see the good from ill,
And binding nature fast in fate,
Left free the human will.

Quoted with approbation, from Pope's Universal Prayer.

To one who had leisure, and patience for such an undertaking, it would be an amusing and might be a useful employment, to point out the various opinions, and contradictions, in Dr. Clarke's Commentary. It might fill a volume of as discordant ideas, perhaps as was ever exhibited.

To begin with the first sample of our selection. The will of man is the friend of God; that, is, the will of man is in conformity to the will of God, but still this will is opprest by evil propensities, so that the will of God, the will and blood of Christ, with the will of man concuring therewith, cannot save the man from an endless hell. Hard lot indeed of poor man! the devil masters the whole, in spite of the exertion of Almighty power. Yet the same Doctor tells us, abundantly, how easy it is to be saved, if we only will. He tells us abundantly, also, that these propensities, or these temptations, are no sin, so long as the will opposes them.

In the second sample he tells us, that the ills of life, which was a consequence of transgression, become the means of correcting the evil—And yet the 'divinity and philosophy of this sentiment, are equally absurd.'

In the third sample the Dr. tells us that considering the state which mankind are in, it would have been unjust in God, not to have provided a Redeemer for them. Well, if justice required that God should provide a Redeemer, to redeem men from hell; then justice required that God should never send them to hell.

In the fourth sample, the Dr. is so strong an advocate for contingency, that he virtually asserts God does not know all things, and yet he has bound nature "fast in fate."

The Dr. teaches, abundantly, that there is essentially and eternally a trinity of persons in the Godhead: and yet when the mediatorial work is accomplished, there will be no Trinity.

The Dr. abundantly teaches, that Christ endured the penalty of the law in our stead, and yet that none can be saved, who do not attain to sinless perfection in this life.

He moreover teaches that God loves all men as his own children, and earnestly wishes the salvation of all, and therefore it is not possible he should reprobate one of them, that such a thing would be infinite injustice and cruelty; and yet, though he wills to save all his children and Christ died to save them all, and the will of all his children is to be made holy; yet because they cannot make themselves holy, on account of the nature they are born with, and because God cannot make them holy, he will therefore act consistent with the character of a merciful Father, to torment them to endless damnation.

The above is a true picture, drawn from the original, and where shall we go, to find a greater jumble of contradiction, absurdity and blasphemy.

Z. G.

P. S. I forgot to say that Dr. Clarke is so much opposed to the Calvinistic idea of miraculous conversions, that he tells us that Paul on his way to Damascus was struck to the ground by lightning. Whether the Doctor learnt this from Thomas Paine, I know not, but it is certain Paine informed the world of this, before Dr. Clark.

MAN TOTALLY DEPRAVED.

So says tradition—But surely those who have arrived at such a conclusion must have explored in imagination, the dark caverns of the infernal regions, and studied the hearts of demons instead of their fellow men on earth. Man in a state of nature totally depraved! Man who was made in the image of God—who was "made a little lower than the angels" totally deprav-

ed, and this too before he knows good from evil? A fine compliment paid to the eternal Jehovah to say such beings are the workmanship of his hands. What more corrupt, what more disgraceful act could have proceeded from the prince of darkness had he power? Could he have created beings *more* than totally depraved? But says one, God created man, *perfect*—but he *fell* from that state of purity by sinning. What? How is this? God made man perfect, and this *perfect* man *sinned and fell!* Wonderful circumstance! that perfection should become *imperfection!* But what saith the Scriptures? 'For the creature was *made* subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.' Solomon says, "God made man upright," that is, free from pollution, though not *perfection* itself, but *liable* or subject to vanity, but man "has sought out many inventions." But really, man must have possessed a great faculty for invention to have found out a way to change not only his own nature but that of all his unborn posterity, and this too by the simple process of eating an apple! Alas! for the wisdom of this world.—God made men upright and they have sought out many inventions, and among them is the doctrine we are examining. Little children soon as they are born into the world exhibit the fruits of a depraved nature—so says tradition, but what saith the Savior. 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.' And again, 'Except ye be converted and become as little children ye can in no wise enter the kingdom of heaven.'

Man, in order to enter the kingdom of heaven, must *go back*, if we may so speak, into his *original state*. He has *left* a state of innocence and uprightness, and has sought out many inventions. Instead of speaking the truth at all times he invents falsehood. Not so with little children before they acquire a contrary habit. No, it is to such we go for the *truth*, and their little tongues have often revealed truths which *men* would fain have kept secret, and have invented falsehood as a substitute.

That *men* are not totally depraved is proved by their actions. Look abroad, observe the conduct of the most corrupt man on earth, and I doubt even of such it can be said, he does more evil than good. Why does a crime committed occasion so much excitement? Why is it that the drunkard, the thief, and the midnight assassin do not escape the indignation of the community, if a majority of the human family are laboring under that moral disease of total alienation entailed upon them by their first parents? On the other hand, why is it that we hear so little said concerning the virtuous conduct of men? A man in dealing with his neighbor was *honest*. Was it noised abroad from Dan to Beersheba. He told the truth at a certain time—was it published in all the periodicals far and near? He paid strict attention to his business for a week—do we hear him spoken of as wonderfully *industrious?* He was sober for a month—is his name enrolled first among the *temperate?* He gave a four pence to a poor widow—is he considered remarkably *benevolent?* Daily observation teaches us that these are no uncommon occurrences, which they would be, were man totally depraved. We do not gather grapes from a thorn bush, nor figs from thistles, nor can any good thing be found in, or proceed from, a totally depraved being. If man in a state of nature is totally depraved, he is not accountable, nor reprehensible, unless it be for doing a good action, but, as we have seen, to do a good action in such a state is impossible.

This doctrine, we repeat, virtually proclaims to the sinner that he is not accountable for his actions, and it discourages him from making any attempts at moral improvement.

Reader, thy Creator has implanted within thee a desire for happiness, and has placed thee in a situation where thou canst obtain this blessing by a proper use of those faculties with which thou art endowed. We wish to convince thee that thy happiness depends on using the faculties of thy *nature* as not abusing them. We wish to place before thee thine *own* native *self* unpolluted, and convince thee that in order to enjoy what thou so much desireth thou must obey the dictates of thy reason.

Beware then of that unreasonable dogma which degrades human nature. Entertain a more exalted opinion of thy God, than to suppose He created thee totally averse to every thing good, and then required of thee to do justly, and love mercy, and to walk humbly. In future act like a *rational accountable creature*, and worthy of the sphere in which thou art placed in the scale of existence.—*Uni. Watchman.*

ON LOVING THE WICKED.

"Do you think we are required to love those who set at defiance all law, both human and divine, and give loose reins to their unbridled passions in the commission of every foul crime that their foul imaginations can invent? And if so, are we not required to be in love with wickedness, and thus virtually give encouragement to irreligion in its every hateful form?" These questions were proposed to us not long since by an intelligent gentlemen, who assumed the affirmative of the question in relation to endless suffering. We had been conversing with him in regard to the evil tendency of the notion that God loves only the *righteous* while the *wicked* are the objects of his hatred and deep abhorrence. We observed that this notion tends to foster a spiritual pride, circumscribe the exercise of the benevolent affections, and generate ill will and intolerance; since mankind, inflated with the idea that they were the sole recipients of God's love, might think themselves justified in loving or hating those they consider the object of his love or hatred. This remark gave rise to the questions already expressed. To the first of these our reply of course was in the affirmative, denying at the same time the inference expressed in the last. Our love should extend to the whole human family; since all are children of one Parent, who is no more *our* Father than the Father of the meanest and most despicable of our race. Hence the common bonds of brotherhood lay us under obligation to regard the whole human family with fraternal affection.

We are not however required to regard each and all with the same *kind* of love. Theologians have very justly divided *evangelical* love into two kinds; which, for the sake of distinction, they have denominated the "love of *benevolence*" and the "love of *complacency*." The first of these is, what the word denotes, a good will, to wish well or desire the well-being of the individual who is the object of it. Such a love we are required to extend to the whole human race, even the most degraded and abandoned. If they are grossly wicked the obligation is still stronger to wish them well, to desire that they might cease their wickedness and become the humble and devoted servants of the most High. With such a love we have every reason to believe the Father of mercies regards his erring family. Since "God is love," it is absurd to suppose he created men on purpose to make them the object of his inveterate hatred. Nor is he subject to the fluctuations of time, that the fountain of his benevolence should be dried up, and those who once were the recipients of it should no more taste the refreshing waters.

But the love of *complacency* is of a different character. The word literally denotes to be pleased with. This love then is a delightful feeling occasioned by some trait of character or quality in those who are the objects of it, delight accompanied with a desire of promoting their happiness. Now we cannot if we would, and if we could, we are not required to be pleased with the conduct of the wicked. We may be delighted with those who are adorned with the christian graces, and who, while with grateful hearts they lay hold upon the hopes and enjoy the privileges of the gospel, manifest to the world that they are the true followers of Christ by their deeds of charity and kindness to all by whom they are surrounded. It is very delightful to meditate upon the conduct of such. But, though we cannot be pleased with those of an opposite character, we are obligated to regard them with feelings of benevolence, and ever wish that their conduct were such as we could look upon with pleasure. Benevolence of this cast, so far from blemishing the christian character, or giving encouragement to wickedness, is in fact the very essence of pure religion. It is this which feels for the welfare of others, and calls into exercise all the energies of the soul in promoting the happiness, by improving the morals of men, even of the most abandoned and depraved. This is that expansive benevolence which, breaking over the barriers of partiality, seeks the good of all, and frowns alike upon spiritual pride, contracted benevolence, and all the not more odious though far less *fashionable* acts of wickedness. And this is that which should adorn the character of every man, and especially every christian.—*Gospel Anchor.*

LOOSE NOT THE BANDS FROM THE UNTAME TIGER.

The tiger is, perhaps, by nature, of all animals the most malignant and ferocious. Yet by a gentle and skilful course of discipline, he may be rendered so docile that you may play with him as with a kitten.

The child who has always been accustomed to the lash of the whip, is backward to obey until he feels its goadings. Yet place him under a more judicious master, and he is reduced, by discretion and clemency, to a willing and cheerful obedience.

So the human heart, with all its naturally evil propensities strengthened by the influence of false doctrine, may, by the force of divine grace, be brought into an easy compliance with the precepts of moral virtue.

Many who have been educated in the belief of endless misery, as the punishment of sin, suppose and declare, that were this restraint removed, they would not hesitate to steal, rob, and even murder! This only shows that they are strangers to that "perfect love" which "casteth out fear." That their carnal inclinations have never been subdued by the power of sovereign grace. That the things they should *hate*, they still *love*, but *dare* not practice them. In short, that they are *tigers*, caged and fettered, but not *tamed*.

It may be well for preachers in the ministry of reconciliation, when dealing with such, to tame and subdue them by the correcting hand of Gospel chastisement, before they unbar their *cage* of darkness, break asunder their *bands* of superstition, and emancipate them into the glorious liberty of the Gospel.

WHAT DOES IT MEAN?

The constitution of the Andover Theological Seminary requires its professors to assent to a creed every five years, which recognizes the doctrines of election and reprobation, total depravity, &c. We are informed that when the last regular period for presenting the creed arrived, a distinguished professor hesitated, and inquired if he might not *modify* a few expressions? The answer was in the negative. He must "go the whole figure," or—go *out* of the professor's chair. The creed was assented to. Is this report correct? If so, what does it mean?—*Independent Messenger.*

SATURDAY EVENING REFLECTIONS.

What is so well calculated to awaken every dormant feeling of our bosoms—inspire our hearts with love and delight, and direct our wandering thoughts to the great giver of every good gift, to him who "clotheth himself with light as with a garment, who stretcheth out the heavens as a curtain, and satisfieth the wants of every living thing," as frequent reflections upon the beauties and changes of the season. Spring is justly an emblem of our youth, when the mind is buoyant, and full of hope and expectation, ever ranging in elysian fields, anticipating pleasures, which are seldom realized, without a moisture of sorrow, which, like the thorn, in culling the rose, unexpectedly wounds. Halcyon days! how soon they are fled! It is the breath of spring, which dissolves the death-like fetters, with which cold winter is wont to bind all nature; which wipes away her shroud of snow, and breathes invigorating sweetness into every feature, when she comes forth, like a blooming bride, clad in her most beautiful robes, adorned with modest wild flowers and rich gems, escorted by the sweet notes and enchanting songs, of the feathered inhabitants of her teeming forests.

Summer, too, is aptly compared to manhood, the bloom of life, when the mind has ceased to indulge in airy visions, which are as transient as unsatisfying, and seeks more solid enjoyment, from surer sources. It is the heat of the summer's sun, which ripen's the fields for the harvest, and inspires the heart of the husbandman with hope, and teaches him, that soon, he shall reap where he hath sown, and gather where he scattered abroad. Also, in contemplating the seasons of autumn and winter, fit emblems, of the decline, and eve of our lives, we may derive much moral instruction.

How much of the great Supreme, do we discover, in all the works of nature!—In every green leaf, in the soft carpet which overspreads the face of nature, in the beautiful flowers, which every where meet our delighted eyes, we see the finger of infinite wisdom which directs all things, and feel that he is the great Author, "who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, and walketh upon the wings of the wind."—And how apparent is the universal and impartial distribution of good, to the frail and erring creatures of earth! He causeth the enlivening rays of the sun, to shed their genial warmth, alike on the evil, and on the good, and gentle and refreshing showers as unhesitatingly fall upon the unjust as the just. And with what harmony, are all the celestial bodies preserved in their course! and also the seasons, with unfailing punctuality, appear in their order with perfect regularity;—and from the noblest of the works of God, to the meanest insect, all occupy their space, and are supplied with every needed comfort. Not a sparrow falleth to the ground, without the notice and direction of Him, who dwelleth on high. And if our Heavenly Father, abundantly provides for the temporal wants of his intelligent creatures, who, he says, are of much more value than the sparrow and other inferior insects, to which he stretcheth out his provident hand—if He feeds and clothes, these frail bodies, which soon must mingle with the earth, will he not—he who teaches us to call him by the tender, and endearing name of Father, who loves us with as much stronger love, than earthly parents love their children, as he is more wise and holy, *will he not* also *provide for our souls*, which shall live, when this earth, and all its beauties, their bodies and their natural wants shall be no more? Tho' we have all needed blessings here on earth, yet there is nothing in nature, or her works, which can answer this important question, nothing in all her beauties or comforts, that throws any light upon, or points to an existence, beyond the darkness of the tomb; nothing in man, the noblest of the works of creation, which can assure us of immortality, or a resurrection from the silence of the dead. But thanks be to the adorable Father of our spirits, we are not left in doubt upon this interesting point.

The sacred scriptures are an increasing light to our darkened path—a sure and unerring guide, thro' this vale of tears, and direct us to a home, beyond the grave, not made with hands, eternal in the heavens. They teach us, that our Savior, Jesus Christ, hath abolished death and brought life and immortality to light," that he hath given "himself a ransom for all to be testified in due time,"—that he hath "tasted death for every man," and hath 'risen from the dead, and become the first fruits of them that slept." "That since by man, came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ, shall all be made alive." "For this corruptible, must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is writen, death is swallowed up in victory"—then shall we die no more, for we shall be equal unto the angels, and be the children of God, being the children of the resurrection.—*Impartialist.*

HAPPINESS.

What is happiness? In whose mind has this question not been started, and yet how few have decided what it is, or having decided, have found in the object in which they sought it, the real principle. What are the ingredients of happiness? Be contented. Endeavor not to acquire that which when attained is of little avail to the happiness of the possessor. Do you seek wealth? Believe what you have to be sufficient, and you *are* rich—yes, more so with a trifle than you would be were millions at your command. Do you seek honor? What honor surpasses that which an honest and a virtuous man enjoys. The efforts of genius and the projects of ambition, though they consult the interest and welfare of every individual in the community, in nine cases out of ten bring as many enemies as friends, and who would not rather lose two friends than gain one enemy?

Be temperate if you wish to enjoy existence. Refrain from passion as you value happiness.—Home is the centre of happiness to those who choose to make it so, and to others there is no centre or if there be it is unequal to the former. Are you disappointed in business? Are your plans of preferment overthrown? Do your friends neglect you? Is the world unmindful of your merits? Leave the world to its delusions, and your friends to their reward. By your own fire-side—in the bosom of your own family, you will find happiness if you find it no where else.

Before all things secure and preserve a clear conscience. If there be any thing worth pursuing—worth possessing, it is that, and with this distinction above all other objects of pursuit—it is in no wise subject to the rule, that there is more pleasure in the pursuit than in the attainment of an object. Other things may pall when in possession, a clear conscience never will. It is a fund of happiness in itself superior to all others, a jewel which grows more brilliant and lasting by use. Prosperity is heightened, adversity loses half its pain when accompanied by it.

Piety is the next step and the highest, or rather it is an accompaniment to a clear conscience. Without it what is man? A slave of impulse and passion. He who can pour out his soul before his Maker, who in the hour of reflection, can break the bonds that unite him to earth and in spirit can commune with Deity, experiences sensations of unalloyed happiness, in comparison with which the united enjoyments of the world beside are worse than vanity.—*Messenger and Advocate.*

INFLUENCE OF KINDNESS.

I recollect a pretty incident, which may not be uninteresting to the reader. A wild young fellow married a lovely girl, and having been long addicted to habits of dissipation, even the sincere attachment he entertained towards his wife could not entirely disentangle him from its snares. His occasional irregular hours, would have given any one but one of so pure and sweet a disposition, every reason to suspect that she did not hold that place in his affections which was her right; but this reflection scarcely ever intruded on her spirits. The husband was far from being cruel, and really loved her, but his disposition was weak and his companions eloquent, and he seemed to grow worse rather than better in his habits. It happened once that he was called out of town, and in his haste, left behind him a letter, in which to please an unprincipled friend he had spoken of his wife in terms of carelessness, if not of derision, and dilated freely on his general course of life.—Imagine the anxiety and suspense of the startled profligate, when he found himself borne by a rapid steamboat on a journey which must necessarily be of several days duration, yet remembered distinctly that the fatal letter was left exposed and unsealed upon his wife's table. He recollected too, with a pang, that he had wantonly, in answer to her inquiries, boasted that it contained a profound secret which he would not have revealed for the world. He paced the deck in an agony of disappointment and shame. He pictured her opening the letter—turning pale with horror and indignation—perhaps fainting with anguish, alarming the servants, flying to her father, renouncing him forever. As soon as possible he returned, but with a sinking heart, to his dwelling, bracing himself up to meet the fury of an enraged and wretched woman. He opened the door softly. She was bending over her table busily writing. A placid smile sealed her mouth with a perfect beauty and spread over her glowing features the mild expression of peace and joy; and even as she wrote, the fragment of a sweet ballad fell from her lips in a low music, that flows only from a heart entirely at rest. The husband stole in noiselessly around, and read as her pen traced her gentle thoughts.

'Your letter is lying by me. The *very, very* letter containing the 'profound secret.' Now could I punish you for your carelessness; but, my dearest Charles how could I look you in the face on your return, after having basely violated your trust in my integrity, and meanly sought to gratify a silly curiosity at the expense of honesty, delicacy, and confidence. No! The letter is un-opened, and lest you should feel uneasy, I enclose it to you, with the sincere love of your affectionate wife, &c.'

'What an angel!' uttered the conscience stricken husband.

'She started up with a cry of pleasure, and as Charles met the light of her clear unshrinking eyes, he was humbled that he should have suspected her, and deeply struck with repentance at his own conduct. He thenceforth severed all ties that drew him abroad: and if the pure and happy being whose influence had thus allured him to the path of right, had perused all his subsequent letters she would have found nothing concerning herself, save bursts of the sincerest admiration and the warmest love."

There's nothing agrees worse than a proud mind and a beggar's purse.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, AUGUST 31, 1833.

BR PITT MORSE,
Of Watertown, N. Y. is expected to preach in the Orchard-st. and Greenwich Churches, to-morrow, in connexion with Br. Sawyer.

FIVE CHAPTERS ON PARTIALISM.

CHAPTER IV.

When deacon Comfort awoke, he felt a stiffness in all his limbs. His knee and shoe buckles were much rusted; his garments were soiled and faded; the copy of "Owen on Redemption," which he had been perusing before he fell asleep, was defaced and musty; his beard and hair had grown to an astonishing length, in a word, he felt very strangely, and was conscious that some wonderful change had taken place. Yet he knew not how to account for the stiffness in his limbs, nor for the difference in his appearance, of which he was sensible. His "Vision," too—it troubled him amazingly! The warning voice of the man in black, still rung in his ears. Indeed, every particular of his dream, caused him no small uneasiness. It seemed to him that he had slept little more than an hour, and in this conjecture he was confirmed by the ringing of the bell for afternoon service. Fearful of being late to meeting, he walked on as speedily as his stiffness would allow, and arrived at the meeting-house soon after the ringing had ceased.

Every thing appeared to him as it did in the morning, with the exception that many more horses were hitched in the shade than he had seen on any previous occasion. The house seemed filled with people and there were a few persons standing round the door. Their faces were not familiar to him. Of these he inquired the cause of so large a congregation. They stared at him, and replied that a *four days meeting* was in progress. "A four days meeting!" said the Deacon—"a four days meeting! what does it mean?" "What does it mean, forsooth!" responded the individual of whom the question was asked; "it means that there is a *Revival* going on; and this is the fourth day of the meeting." "A *Revival!*" said the Deacon; "a Revival of *what?*" "Of Religion, to be sure." "A Revival of Religion! I do not understand you." "O I suppose you are a stranger in these parts," said a bystander. "A stranger, indeed!" said Deacon Comfort; "no, sir; I was at meeting here this morning, and I heard nothing about the Revival except what Parson Jenkins said against all such excitements: he called them the works of the Devil." "You must be mistaken, old man." "No sir, I am not mistaken," and the Deacon began to wax warm as he made the asseveration: "I was here this morning, and Parson Jenkins is to preach this afternoon on the proofs of *particular* election." As he said this, the people thought he was crazy, and wanted to keep him out of the meeting house; but they did not succeed.

The Deacon could not get in much farther than the door, in consequence of the crowd. Here he stood—but what was his amazement to see Elder Simon Smith in the desk in company with Parson Jenkins! "Strange, unaccountably strange!" thought he. "What concord hath Christ with Belial?" The scene was so similar to a part of his vision, that he could scarcely convince himself he was not still asleep. "What!" thought he, "is it come to this? Has Parson Jenkins been also deluded by the Devil? Has he joined hand in hand with the advocate of 'corrupted natures' deformed darling,' free-will?—and this, too, after preaching so pointedly as he did this morning?" And then the Deacon rubbed his eyes, to be certain he was not deceived in what he saw. "How can it be possible!—yet it is even so. My soul, come not thou into their secret; unto their assembly, mine honor, be thou not united."

While these thoughts were passing in Deacon Comfort's mind, the religious services of the occasion progressed. Every countenance seemed gloomy—every thing put on a sombre appearance. Prayers were offered up by Elder Smith. Parson Jenkins arose and read his text in a deep and solemn tone of voice. The discourse was expressly adapted for the closing service of the Revival. It is thought proper to record the leading features and general ideas thereof.

The Afternoon Sermon.

Rev. vi, 17—"For the great day of his wrath is come; and who shall be able to stand?"

How solemn, how deeply solemn is this language. The great day of God's wrath! 'Great day, for which all other days were made!' Sinner, it was made for *thee!* It is appointed for thy doom, if so be that thou despisest the riches of his grace, and the long-suffering of the judge of quick and dead. Who may tell of the agony of the immortal spirit that is condemned in the great day of wrath! O 'who may sing the death song of the soul that is lost!'

There is a day of grace appointed, as well as a day of wrath. "*Now* is the accepted time—*now* is the day of salvation." The offers of mercy are freely made. The grace of God is free; and man is a free-agent—free to stand or fall. All may be saved who will. But if you continue in rebellion against Christ and against the Holy Ghost—if you will not accept of the offers of salvation on the easy conditions of the Gospel—O fearful and terrible beyond description, will be your retribution in the great day of wrath! The chariot wheels of time are rolling on—death is not afar off—eternity is at hand—"repent ye, and believe the gospel." Beware lest you sin away your day of grace. God has said, "My spirit shall not always strive with man." And Jesus has said, "If ye die in your sins, where God and his Christ is, you can never come." To show you the danger of delay—to induce you to flee for your life will be my object on this occasion. And O may the Holy Ghost inspire you with a determination to flee from the wrath to come!

The text speaks of a *great* day of wrath. There was a day of wrath when the rebel angels were cast down into hell, to be reserved in chains of darkness unto the judgment of the great day, yea of the great day of God's wrath. There was a day of wrath when Sodom and Gomorrha were burned with brimstone and with fire—but they are reserved for final judgment to the great day of wrath. There was a day of wrath when the old world perished in the flood of waters—but they are shut up in the prison-house awaiting the flood of fire in the deep pit of damnation. There was a day of wrath when the holy city was trod den under foot of the Gentiles—but what was that time of tribulation compared with the torment that awaits the impenitent in the great day of wrath! The righteous shall have dominion over them in the morning of the resurrection, and death shall feed on them—yea, death shall feed them with damnation.

"And who shall be able to stand?" Who will be able to endure the searching glance of an offended God? Who will not quail beneath the kindlings of his all-seeing eye? Sinner, where wilt *thou* stand? Thou wilt stand on the left hand of the judge—nay, thou wilt call on the mountains to fall on thee, and the hills to hide thee from the wrath of the Lamb! The hypocrite and the lukewarm professor will be united in the condemnation. So will the backslider and the formalist, the unbeliever and the prayerless. And O how will the damnation of that soul be increased, who, enjoying the advantages of Gospel light, is still unconcerned about 'the vast concerns of an eternal scene!'

Let me present to your minds a few considerations which ought to rouse you to a sense of your awful danger, and of the necessity for a speedy repentance and preparation for death.

1st. Consider your undone condition by nature. You are in the gall of bitterness and the bonds of iniquity. You deserve the utmost vengeance of a sin-insulted Maker. If he had been strict in marking iniquity against you, you would long ere this have been in the grave with the dead and in hell with the damned. Consider then not only your undone condition by nature, but also,

2d. Consider the long-suffering and forbearance of God. He might justly cut you down as cumberers of the ground, and consign you to the gloomy abodes of darkness and despair. But he forbears. He sent his son to die for you, that a door might thus be opened for your salvation. The conditions of the Gospel are simply believe and be saved. Your unbelief is the only hindrance to your salvation. God is waiting to be gracious. "Turn ye, turn ye, why will ye die?"

3d Consider what you are in danger of losing. The immortal soul! heaven and its glory! God and his Christ! And are you willing to lose all these by living and dying in sin? O the blindness of man—O the hardness of the heart! Great God! take away these hearts of stone, and give the people hearts of flesh. Bow thy heavens and come down into our midst. Open the eyes of the sinner, that he may see what he is about to lose by impenitency and unbelief!

4th. Consider that the great day of wrath is at hand. A few more years, and time shall be no more. The books are opened and God is prepared to sit in judgment. Sinner, sinner, awake, awake! You are slumbering on the verge of the precipice of damnation. You are standing on slippery rocks, while fiery billows roll beneath. The tempest-cloud of vengeance is lowering over your guilty head, and hell is yawning for its prey. The judgment day is fast approaching. Hark! 'tis the voice of the archangel and the trump of God. See! the judge descends! Thrice ten thousand angels are with him. The world is in flames. The universe is an ocean of fire. The heavens are rolled together as a scroll. Angels are shouting—saints are rejoicing—devils are howling—sinners are wailing—"for the great day of his wrath is come; and who shall be able to stand?" Behold the red surges of hell's raging volcano are lashed into foam by the struggles of the damned. Awake, before it is eternally too late. Awake, before you are made to quail beneath the withering frown of Jehovah. Awake, before the night-cloud comes down with all its blackening horrors. Will you sleep in sin till you awake in the midst of flames? * * * *

During the delivery of this discourse of which the foregoing is simply a compendium, Deacon Comfort could scarcely refrain from rushing through the crowd to call Parson Jenkins to an account.—"What!" thought he, "are these the promised proofs of particular election! Where am I?—and what do I see and hear? O that my head

were waters, and mine eyes a fountain of tears! Is there yet a remnant according to the election of grace? or has Parson Jenkins been deluded by the Devil?"

But this train of thought was interrupted by the sobbing and shrieks of the subjects of the Revival. The "anxious seats" were soon filled, and Elder Smith prayed over and for them. The entire scene beggars description. And what pen, what language, may portray the feelings of Deacon Comfort! He was bewildered. He knew not what to think. His dream came vividly into remembrance, and so soon as the meeting was dismissed, he repeated the warning of the man in black: "*We are on the confines of universal misrule and moral desolation.*"

All eyes were instantly turned to the part of the house from which the sound proceeded; but what was the amazement of the people when Parson Jenkins exclaimed, "*It is Deacon Comfort!*" The excitement of the Revival was instantly forgotten, and many of the people pressed forward to greet their old friend and neighbor. Parson Jenkins was among the first to offer him his hand. "First tell me," said the Deacon, "whether the sovereign grace of God in the salvation of sinners, has become subject to 'corrupted nature's deformed darling,' the free will of man? Why have you been saluting your flock with 'the kisses of free grace?' Why did you preach the discriminating grace of election this morning, and then fail to give, what you promised, the proofs of particular election this afternoon?" "Why, Deacon Comfort," said the astonished parson, "you have been absent these five years; where have you been?" "Nay, but first tell me why you have taken the crown from the Savior's head? O I could weep for the desolation of Zion!"—and as he said this, he hid his face with his hands and wept aloud. A. C. T.

ERROR OF THE SADDUCEES.

The Sadducees, who denied the resurrection, put what they deemed a puzzling question to the Savior. A certain woman had seven husbands, successively. "In the resurrection, whose wife shall she be?" Jesus answered them thus: "Ye do err, not knowing the Scriptures, nor the power of God For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. xxii, 29, 30.

The error of the Sadducees 'appeared in their supposing, (as Dr. Adam Clarke observes,) that if there were a resurrection, men and women were to marry and be given in marriage, as in this life; which our Lord shows is not the case: for men and women there, shall be like the angels of God, immortal, and *free from all human passions;* and from those propensities which were to continue with them only during the *present state* of existence."

I am satisfied that many of the prominent objections to Universalism, owe their origin to the error of the Sadducees. For though the fact of the resurrection is denied by no professing christian, there are certain doubting brethren who argue as did the Sadducees For example: It is frequently said, 'There is A. B., a worthless, drunken wretch; and there is C. D., a perfect libertine; and there is E. F., a murderer of the deepest die. What do you Universalists make out of these and similar cases? Do you suppose that such characters could be happy even in heaven?'

It is obvious that this supposed difficulty originates in the error of the Sadducees. They supposed that mankind in a future state, (if indeed there was to be a resurrection,) would possess the same passions and propensities that they possessed in this. And the cited objection of our doubting brethren is predicated on precisely the same supposition. We say to them, as Jesus said to the Sadducees: "Ye do err, not knowing the Scriptures nor the power of God. For *in the resurrection ..... they are as the angels of God in heaven.*" I am far from supposing that all men—that *any* man—could be happy in a future state, if the passions and appetites we here possess, exist in the immortal life. The Scriptures abundantly testify, that "we shall all be *changed*"—from corruption to incorruption—from the earthly image to the heavenly—from the animal body to the spiritual. "For as *in* Adam all die, even so *in* Christ shall all be made alive." And it is because this testimony appears to be lost sight of by our doubting brethren, that we say to them, "Ye do err, *not knowing the Scriptures.*"

And then as to "the power of God." Is it any more 'incredible that God should raise the dead," than that He should raise them in the likeness of the quickening spirit, the Lord from heaven? If the Divine *power* thus to purify humanity is acknowledged, why should we not allow that his *goodness* to prompt, is co-extensive with his ability to perform?

I cannot close this article, without bringing to view the very foolish questions sometimes propounded by professing Christians. Many persons are wont to inquire, how such an individual died—what was the state of his mind—did he give tokens of genuine conversion—was he resigned to the will of God, &c —and upon the answers given to these and similar questions, an opinion is at once formed, concerning the eternal weal or wo of the deceased. Such persons act much more foolishly than did the doubting brethren with whom Paul had to contend. *Those* inquire, "How did he die? in what state of mind did he depart this life?"—but *these* inquired simply, "How are the dead RAISED UP and with what body do they COME?" They thought it of little consequence (so far as futurity was concerned) to know how a man *laid down* in the ground, or with what body he *departed.* They wished to know how he was to be *raised up*, and with what body he would *come.*

And the Apostle gave an answer which must be satisfactory to every one, save a Sadducee. "Thou sowest *not that body that shall be.* It is sown in corruption; it is *raised in incorruption:* it is sown in dishonor; it is *raised in glory:* it is sown in weakness; it is *raised in power:* it is sown a natural body; it is *raised a spiritual body.* And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. xv.

Reader, may a knowledge of the Scriptures, and of the power of God, prevent thee from falling into the error of the Sadducees. A. C. T.

Br. S. R. Smith has communicated to the Editors of the Magazine and Advocate, several interesting circumstances in relation to Mr. Todd's Renunciation of Universalism. We have not room for the whole article, but make some extracts from it, having a more especial bearing on what has already appeared in our columns. Enough has probably already been said, and it were better, perhaps, so far as himself is concerned, that he were left to the *solitude* of his own reflections, but he has said so much about "conscientious feelings," and the necessity of his seceding from the order, to enable him to pursue the path of honor and virtue, that we deem it important our readers should be put in possession of every material fact in the case, that they may judge of his sincerity. We regret the necessity of recording these things against him, for it is making heavy draughts from the confidence we were wont to repose in him. The extracts follow.

P.

Mr. Todd commenced his ministry in the vicinity of his present residence, in Chautauque county, in the fall of 1817. Why, in his renunciation, he should have chosen to date the commencement of his ministerial career only eight years back, instead of *sixteen*, we have yet to learn. Yet in all that he has said in that long article, there is not one direct reference to a single incident which would give a stranger the most distant idea of the real duration of his past public life. It will be seen that the unmentioned period was by no means destitute of interesting events.

Soon after he commenced his public labors as a minister of the reconciliation, in a few weeks, or, at most, a few months, he *renounced* both the doctrine of Universalism, and the belief of a divine revelation altogether. It appeared, during his continuance in this state of mind, that his difficulties originated in the want of correct views respecting the physical and moral government of the universe. He saw much evil and much suffering, both natural and moral; and inferred that if God was good, they would have been prevented. He therefore preferred to disbelieve the being of a God, to a belief in the existence of one who was not good.

In the records of the "Western Association of Universalists," for 1817, is the following remark—"In November, this year, Br. Lewis C. Todd, a young man of good attainments and superior talents, commenced preaching the everlasting Gospel of Universal Salvation in the county of Chautauque. He delivered a few discourses with unqualified approbation, but some difficulties arose in his mind concerning the providences of God, which terminated in the complete subversion of his faith, and the suspension of his ministry."

From these facts it will be seen, that the present is not the *first* renunciation of Universalism by Mr. Todd. How well his views were matured—and how little reason he had to doubt their correctness, he himself showed in due time. We only feel authorized to say, that this early revolution in his opinions, furnished ample reason to believe, that when he entered upon the duties of the ministry he had not considered some of the most common and popular objections against the Christian theology.

He continued in this semi-atheistical state of mind for some two or three years; when he returned again to the profession and the ministry of Universalism. But from what had transpired it was sufficiently plain, that though a man of the first order of pulpit talents, he wanted stability of character.

* * * * * * *

Let it be recollected, that about two years since he became the publisher of a religious newspaper [called Genius of Liberty]—that when he commenced this undertaking he must have presumed on the support of those, to a greater or less amount, who were already the patrons of other similar journals; and, of course, that a part of his patronage must be withdrawn from existing publications. The result has shown that his paper was not well sustained; and whatever might have been his expectations, he has complained, in terms so pointed and indignant, as to leave no doubt of his feelings and his regret.

Here, then, appears to be fixed the point on which turns much of the canting respecting the want of morality among Universalists. Had they given him some thousands of good and responsible subscribers to the "Genius," there is reason to believe we should never have heard a word about the want of moral power in Universalism.

* * * * * * *

In anticipation of the possible construction which some might put upon his motives, Mr. Todd says—"Those men whose own motives are mercenary will impute such to me." And again—"Such as never act from pure and good motives are very apt to think others do not—men who are seldom sincere are apt to suspect the sincerity of others," &c.

We are not disposed to impeach his motives, or to call in question his sincerity; for we have long known that he could act without much reference to the motives which influence ordinary men; and as to sincerity, we see very little merit in it when it permits a man to act absurdly. It may screen him from guilt, but it can never protect his folly from contempt.

But if we were disposed to call in question both his sincerity and his motives, his insinuations would by no means deter us from doing so. Indeed, they were so evidently made for self-protection, that they rather invite than repel investigation. How would his rule in this case apply to himself in the repeated assertion in substance, that Universalism possessed no moral power, and that Universalists were consequently immoral men? Does he wish us to suppose that it was a man destitute of "pure and good motives," who made the discovery and published the fact? If not, in due time he will see and admit the absurdity and the temerity of such insinuations.

LIMITARIAN CANDOR.

An article in a late Evangelist says, "The writings of Robert Owen, Fanny Wright, &c &c., are much circulated in this region, (Rutland, N. Y) and have proved a very successful bait for those who have been initiated in the preparatory school of Univeralism.—And here are seen the genuine fruits of the doctrine on the minds of depraved youth; for there is scarcely a family in this part of the town, whose parents are, or have been, Universalists, but their children are open sceptics and atheists, and subscribers to the above mentioned infidel publications."

Go on Br Leavitt—persist in copious extracts from that sink of pollution, (falsely called) the Christian Soldier, in the vain attempt to identify Universalism and Infidelity. This course is much easier, and we may reasonably conclude far more *agreeable* to you, than to meet Universalism in fair honorable argument.

There is one consolation remaining to the candid. The frequent draught of *muddy waters* from that polluted fountain, is fair presumptive proof, that the cause in which it is used is equally *impure*. We pity the man who cannot produce better arguments, in support of his cause, and in this we shall be joined by every one whose opinion is worth having—If he has nothing that will comport more with Christian candor than this, we would seriously advise him to pattern after his brethren of the Intelligencer. Profound silence would be far more creditable.

P.

FRUITS OF INTOLERANCE.

We should think *experience*, if nothing more, might ere this have taught limitarians the folly of opposing Universalism in the manner which they too often adopt. The contemptible tricks to which they frequently resort, to deprive Universalists of places to meet in, invariably operate directly against themselves, saying nothing of the perfect incompatibility of such conduct with the Christian profession. Those sentiments must be strangely at variance with *light*, which lead to such unwearied efforts to close up every avenue of *investigation*. But, thank heaven, our indefatigable brethren in the ministry, have still one building left, (*the open canopy of heaven,*) in which to declare their message to an inquiring world. This building, "not made with hands," is as *free* as the mercy and kindness bestowed upon ungrateful man by his almighty Maker and benefactor. All the combined efforts of self styled orthodoxy can no more deprive men of the privileges here, than they can smother the joyous emotions uprising in the soul of him who is translated into the light and *liberty* of the gospel of our Savior.

As a sample of the conduct of limitarians in many cases, and the consequences resulting therefrom, we give the following letter from Br. L. L. Sadler, to the Editors of the Magazine. Well may "fearfulness" seize opposers, when our friends buckle on the armor, and manifest energy and decision like this. It is gratifying to see them arise in their strength, and thus frown upon intolerance. We have our eye upon many places, where they only need to be thus decided, to be equally successful. And we would say to them, Awake friends! Why slumber at your posts! You will never know your strength till it is put to the test.

P.

Br. SKINNER—Just before I went to the West, I was invited to deliver a lecture in the village of Moscow, and accordingly left an appointment to that effect. The assent of most of the proprietors of the academical school-house was obtained, for holding our meeting in that building, as it was the only suitable place for public worship to be found in the village, save the meeting-houses belonging to the Presbyterians and Methodists, which were, as was to have been expected, "forbidden fruit." But on visiting the place for the fulfillment of the appointment, it was ascertained that one of the deacons of the Presbyterian church had the key of said school-house; and that the Presbyterians had made an appointment to occupy the house themselves, at the same time ours was to be fulfilled. Having the staff in their own hands, like the dog in the manger, who would neither eat the hay himself, nor suffer the ox to do so, they shut up their own doors, leaving the house unoccupied; and then took possession of the other, in order, as it would seem, to prevent our holding meeting as was proposed.

But blessed be God, who ever provides for his saints in every place, and maketh his cause to triumph in every land; we were by no means daunted or frustrated by this unexpected movement of the enemy, but exercising the liberty a free government has secured to us, we went on to the common, and in God's house not made with hands, we adored and worshipped under the open sky, the Hand that made us, and spread around us so many tokens of his changeless love and unfailing mercies. This act of intolerance and illiberality so aroused the feelings of the citizens of that place, that measures were immediately adopted for building a house that should be a place of prayer for all people, to be under the direction and management of the Universalist denomination. And already nearly $2000 have been subscribed. It will doubtless go on.

This shows that the age is too enlightened to countenance or brook intolerance, or to suffer sectarism to usurp complete control over the minds of men; and the day is not far distant, when priestly domination and self-righteousness will be compelled to submit to the mild and tolerant principles of liberty and equality.

L. L. S.

CHRISTIAN PREACHER

The August No. (8,) of this valuable publication is just received. It contains two Sermons, one by Br J. H. Bugbee, Plymouth, Massachusetts, text, Rom. xii, 2, the other by Br. J. G. Adams, Rumney, N. H. text, 1 Cor. xiii, 8.

EXTRAVAGANCE IN SCOTLAND.

The mania of extraordinary gifts is spreading amongst us. Within these few days, a most respectable citizen and man of business, an elder in one of the parish churches in this city, waited upon his minister, and intimated that he felt himself under the influence of the Spirit, and that, if it should come upon him in the church, he might be obliged to speak. The worthy gentleman told him that he could give countenance to no such extravagance, and that he must be under the necessity of preventing any interruption to the regular service. The elder replied, that in that case he conceived it would be his duty to resign his office, which he accordingly tendered, and which was accepted of, the clergyman observing that he would much rather receive his resignation than be under the painful necessity of expelling him from office.—*Edinburgh Paper.*

What would be thought of our old school Presbyterian friends, in this country, should they adopt the same decisive course toward their new-light brethren, as did the "worthy gentleman" in Scotland.—Methinks the "mania of extraordinary gifts" has seized very many in our own land, if we can credit our senses at all in a glance over its religious history for a few years past. What more "extraordinary gifts" could any one *desire* than those generally exhibited in a real ranting revival meeting. Take as a sample if you please, the specimen given in No. 40 of the Messenger, from the Magazine and Advocate, of a protracted meeting at Henderson, this state; or the "Beauties of Burchardism" in No. 18 of the present volume. These, with the countless other cases that might be named, are surely "extraordinary" enough to satisfy the most craving appetite for the marvellous. What is the most singular of all, we find the above copied into a genuine Revival Paper, with seeming approbation.

P.

PARABLE OF THE RICH MAN.

Br. Rayner, Senior Editor of the Christian Pilot, Portland, Me. proposes publishing by subscription a course of Lectures on the Parable of the Rich Man and Lazarus, delivered by him last winter.—They are expected to make a volume of about 250 pages 16 mo. or 12 mo. and will not be over 40 to 50 cents.

P.

"We have a" pleasant "little story to tell—as how" some of our editorial brethren have a peculiar faculty of manufacturing editorial articles in relation to events *far* and near, without giving the most distant allusion to the source of their information.—And frequently appropriate whole articles without giving any credit. Is it right?

P.

TO CORRESPONDENTS.

The excellent article of J. P. "*The Departed,*" did not reach us in season for this No. but will appear in our next. Our eye caught the *note*, in pencil marks, on the margin of his sheet—it is ever ready in receiving *promises* of that nature. Need we say we are peculiarly gratified in articles of this description? The style is happy and interesting, well calculated to lead men away from the influence of *creeds*, and when this is done, the better feelings of their nature *will* triumph—*truth* will be perceived, and be embraced in the love of it.

RELIGIOUS NOTICES.

Br. S. J. Hillyer, will preach at Rondout, Sunday, 1st. September, (to-morrow.)

Br. Bullard will preach in Hamden, Sunday Sept. 15, morning and afternoon, text John iii, 3, and in Walton in the evening: at Colchester, on Monday evening 16th; at the School House near King Mead's Tuesday evening, 17th; at Franklin Village, Wednesday at 1 o'clock, P. M. and at Hunstville in the evening.

SUMMER.

BY WILLIS GAYLORD CLARK.

The Spring's fair promise melted into thee,
Fair Summer, and thy gentle rain is here:
Thy emerald robes are on each heavy tree—
In the blue sky thy voice is rich and clear;
And the free brooks have songs to bless thy reign—
They leap in music midst thy bright domain.

The gales that wander from the unbounded west,
Are burthened with the breath of countless fields;
They team with incense from the green earth's breast
That up to heaven its grateful odor yields,
Bearing sweet hymns of praise from many a bird
By nature's aspect into rapture stir'd.

In such a scene, the sun-illumin'd heart
Bounds like a prisoner in his narrow cell,
When through its bars the morning glories dart,
And forest anthems in his hearing swell:
And like the heaving of the voiceful sea,
His parting bosom labors to be free.

Thus gazing on thy void and sapphire sky,
Oh, Summer! in my inmost soul arise
Uplifted thoughts, to which the woods reply,
And the bland air, with its soft melodies;
Till, basking in some vision's glorious ray,
I long for eagles' plumes to flee away.

I long to cast this cumbrous clay aside,
And the impure, unholy thoughts, that cling
To the sad bosom, torn with care and pride;
I would soar upward on unfetter'd wing,
Far through the chambers of the peaceful skies,
Where the high fount of Summer's brightness lies.

DEATH.

"When weary life is o'er,
And we reach that dreamless shade.
Where toil and anguish are no more,
And painful memory to rest is laid—"

What will then be to us the world, and all its busy scenes? What then will be the voice that praises or the sneer that contemns, the eye that sheads the tear of regret upon our lonely dwelling place, or the careless and unfeeling foot that tramples upon it? When we sleep in that clay cold mansion, the dreamless sleep of the departed, the heart—then done, with passion and anguish, with the tremblings of hope and fear, anxiety and suspense—will never more throb to the maniac dream of pain—nor, in the anguish of disappointment and despair, swell till 'tis broken.

The wretched being chilled to the heart by the icy aspects of his once warm friends, till the grave was less cold than they, shall never more meet the well-loved face that has ceased to smile upon him, nor ever more endure "the proud man's contumely." Want, that went like a dagger to his heart, shall never wound him more. And the time-worn captive, that in the death-like gloom of his cell, had stretched him for many a long and lingering year upon the cold ground shall never more send up the anguished prayer for liberty. He is now free and the vengeance of his tormentors has lost its power. The kind hand of death has released him from the ever-during pain of existence, and he who wept, through countless years, in the darkness of a foreign prison, for the boon to look upon those, who were dearer to him than his own life; who had claimed his prayers till the last spark of hope had ceased to warm his breast, shall meet the long remembered objects of his love, in a realm where no rude hands shall tear their bonds asunder—"Where the wicked cease from troubling and the weary are at rest."

Oh! there are many to whom the stroke of death is more welcome than the gift of life! It is not the rich man revelling on the banquet of abundance—possessing all the heart could wish, or the imagination desire—but the wretch, born down by oppression or want—bereft of all he held dear—betrayed by those in whom he most confided, and forsaken till the world is to him a dreary wilderness—yet less dreary than his widowed heart—it is to HIM, that death is welcome. Was his path upon the earth rugged and strewed with thorns? Was the cup of life, which fortune held out to him, bitterer to his spirit that gall? To that bitter draught shall succeed the overflowing cup of perfect felicity, and that thorny path was the path to a glorious immortality.—*Toilet.*

THE NEW-YEAR'S EVE OF AN UNFORTUNATE.

On the eve of a new year, an old man stood at his window, gazing up, with the eye of despair, to the immoveable, starry sky, and down upon the snow-covered earth, on which there was no being more joyless than himself; for his head was frosted with age, his energies debilitated, and his mind desolated. The beautiful days of his youth now returned upon his memory, like so many spectres, dragging him back to that clear, sunny morn, when his father first pointed out to him the journey of life—the right road, virtue's path, leading into a peaceful land, full of light and bliss; but the left, that of vice, conducting the traveller into a black den, where were pestilential airs, poisonous reptiles, and all misery. Alas! the viper's sting was in his bosom, the poison upon his tongue, and he knew that he had attained the dreadful end of the wrong course. Frantic with despondency, he cried, "Give back to me my youth, Oh! Father, place me again on the threshold of my time, that I may choose better?" But his father and his youth had long since gone by. He beheld meteors dancing on the damp ground, and extinguished in the graveyard. He said, "they are my foolish days." He saw a star fall from heaven, glimmer and expire. "That is I," said his stricken conscience, and the serpent-tooth of remorse dug deeper and deeper into the wounds of his soul. His gloomy imagination exhibited to him demon-spirits on the roofs, while a skeleton in the charnel-house seemed gradually to assume his own form.—In the midst of his agony, he heard the soft, solemn music from the church, announcing the new year. He thought of the friends of his childhood, now happier and better than he, benefactors of the world, venerated parents of grateful children, blessed by all the good, and he said, "Oh! I, too, might slumber to-night, with tearless eyes and peaceful breast, if I had willed it so! Oh! such might have been my lot, ye parents dear, had I but followed your wishes, your instructions." He covered his eyes, and burning drops fell from them into the snow. He sighed, "Oh! come back, my boyish hours, come back to me!" And they did come again, for he had only so horribly dreamed. He was yet young, but his errors had been no illusion; and on his knees he thanked heaven, that he was still able to leave the dangerous high-way of crime and pursue a virtuous career.

Young reader, if thou art in the same perilous path he was, turn as he did, into the right way; else, less fortunate than he, the dreadful dream may be with thee an awful reality.—*From the German, for the N. Y. Mirror.*

INNOCENT AMUSEMENTS.

As bodily exercise particularly strengthens, as it invites to sleep, and secures against great disorders, it is to be generally encouraged.—Gymnastic amusements may be established for all ages and for all classes of society. The Jews were ordered on the Sabbath day to take a walk out of the city; and here, rich and poor, young and old, master and slave, met and indulged in innocent mirth or in the pleasures of friendly intercourse. Moses, too, instituted three national festivals, not only for the sake of religion, but also to maintain national union. The gymnastic exercises and national games of the Greeks and their good effects are generally known and admired. Why then are similar enjoyments and means of producing public spirit neglected by modern legislators? Why are priests allowed to change the Sabbath day into a day of gloom, whilst Moses wished it to be a day of cheerfulness? The rich amuse themselves during the week, they have balls, or at least other parties of joy, in which the clergymen themselves participate; but are the poor, who work from Monday to Saturday for their sustenance, to be deprived of every kind of amusement? Will they not naturally be drawn to ale-houses, or at least feel inclined to indulge in drunkenness or other animal propensities, since all public amusements, even a walk in the fields, are interdicted. The true sense of religion is misunderstood, and the bad consequences are unavoidable. I have reason to believe that refined civilization on the one hand, and gloom in religion on the other, are great causes of misery and many secret sins which ruin the health of many individuals. The priesthood should consider it their duty to be better acquainted with human nature and the laws of the Creator, which man never violates without suffering for it. Religion cannot be instituted to make man miserable, or to prepare him for the mad-house.—*Spurzheim's Principles of Education.*

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